SCOTLAND

Pulling down the

Gates of Rome:

OR,

CHRIST againſt ANTICHRIST.

THE

Lambs Friends againſt the Dragons Followers.

CONTAINING

Firſt, Chriſts Herauld proclaiming his ſecond coming, in Allarum to moſt Kingdoms of *Europe*, from the late preſaging Comet which appeared, *December*, 1680. and *January* 1681. and now In *Auguſt* 82.

With the Judgment of the Learned in the like preceding caſes; as the Pious and Literate *Beza* upon that Star 1572. and 73. *Widekind* and *Synop. Bohem.* yea, Reverend *Knox.*

SECONDLY,

The Popiſh Confeſſions and Catechiſms, lately diſperſed, and their Damnable Principles examined, promoting a League with *Popery*, to the ruine of *Proteſtancy* and *Proteſtants*, teaching implicitely to Kill, Murder, and deſtroy, cut the Throats of Thouſands.

LONDON:
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ADVERTISEMENT.

WHereas the Authors former Labour have found ſuch favourable acceptances, but much more ſingular ſucceſs, by the ſignal preſence of God in the Hearts, of the Serious and Judicious: Theſe are to give Notice, that (the Lord permitting) they may alſo have the Expoſitory in the ſame Method, with Digreſſions, all ſuitable and ſeaſonable for the time, upon the Thirty nine Chapters of *Ezekiel*.

To the Right Honourable

ARTHUR,

Lord Baron *Mount Norris*, *Newport Pannel*,

Earl of Angleſey, &c.

My Very Noble Lord,

THough Truth expoſeth it ſelf (with its naked Breaſt, and thereby make its owners Victors) over Truculent Papiſts!----Tet

May it pleaſe your Lordſhip,

With Famous Conſtantine, *to caſt your Purple Robe, in your Noble Patrociny over theſe Scriptural Apologies, in order to the more happy preventing of a dreadful Sacrifice; firſt of* Proteſtaniſm, *next of* Proteſtants, *by a bloody Papiſts and his Aſſociates, a God-daring and Heaven provoking generation, turning the whole fabrick of the Word of God into a Noſe of Wax, and render the moſt ſerious pretences of a ſpecifick Love-union, to offer their damnable Problems into the world, whom* David *deſcribes, ſpeak with a heart and a heart. What is mine here, I muſt acknowlegde, my Lord, is not worthy of ſuch Illuſtrious Patronage, but the Truth it ſelf begs your Patrociny, which ever I have heard, and in part do know, doth lodge in your Noble Family, who always have been for Peace, Champions, for Religion, Ornaments, for the Truth, Patriots. Whatever may be the various Sen-*

timents of mens minds amongſt the very judicious, in reference to the Integrals and Circumſtantials of Godlineſs: yet as it is reported of that heroick Spirit of Boleſlaus, *the moſt materials of his Anceſtors, he cauſed to be kept in record, and affixt them as obvious to his eye within his room. Yea, the remarkable paſſages and Vertues of that Famous Emperour,* Marcus Aurelius, *are combined in your Lordſhips Breaſt.* Nothing I deſire to know, but what Vice and Vertue is, and that I may ſerve the Immortal God aright; ſince ſo much trouble in Life, and pain in Death. I wonder how Rational men, can hound a Phænomenon to catch a Flie; for my part, I have not only built a Throne to my Son, but a Temple to my God. *Thus he writes to his Son* Commodus *and* Panutius *his Secretary.*

My Noble Lord, *The tranſcendent Properties in your Lordſhips ſerenity of Mind, dexterity of Judgment, doth far ſurpaſs my* Minerva, *which that ancient Philoſopher* Bius *ſpeaketh of a Noble perſon, is here verified, comparing him to a Torch ſhining upon a Mountain. The luſter and radiations of the Sun beam* undervalueth the light of a Candle; *yea,* Aquila non captat muſcus. *Yet thoſe of a lower Orbe, My Lord, through the help of ſuch a Lanthorn may travail on their journey, and paſs through the Thieves of* Jericho. *Thoſe bloody Jeſuits trampling upon Gods Heritage, penning their Panegerick Theams with the blood of Gods Innocents; beating their paradoxical brains, in dipping their quils in the Blood of Monarchs. Now that the Father of our Lord Jeſus Chriſt may land your Lordſhip with top and top-gallant, a full aſſurance, and plerochie of Faith in* Emmanuel's *Land, where the Anchor is laid upon the blood of Jeſus within the vail, ſhall be the Prayer of,*

Your Lordſhips

Ever obliged and Humble Servant in precious Chriſt,

WILLIAM HOUSCHONE.

To the Church Universal throughout the World, that comely Bride, entirely beloved Spouse of Jesus Christ. From your Head and Husband, King of Kings, Lord of Lords, Jesus Christ.

BAbylons Fire never burnt out; the Dragons flood never cool'd true love to Jesus; he has been courting and contracting those near seventeen hundred years, read the Pose of his Ring, *I love none but thee alone.* O for Faith, and love to love again. We wear his Contract Ribbons, the sweet Cross of Christ, fresh and green, you are flourishing in all seasons, return to your Bridegroom fraighted with the influences of Heaven, what trouble in life, what pain in death, says a Moralist, painting out Immortality as a transparent firmament, yet death to you noble Daughters is sugared from top to bottom, with most pleasant and sweet Ingredients; so that all Hells Engines can pierce no farther than my skin, says one (*Marlorat.*) Here are not *Cains*, Stone-walls, over which death did scale, to wrap up the wicked in a Cabinet and Covert of their own sins. Their Grave stinks, Hell, Death, and Judgment, are engraven upon the Tomb; pounds of Judgment, ounces of Wrath, the hot scalding of Eternal Vengeance dropping down their Throat, lumps of hell shut and thrust into them, measured out from Gods own hand; but O noble Queen, *Psal.* 75. be not dismaid, your Husband has wrath in his hands, but love in his heart. Lets sit in the Chair of Humility and dunghill of self-denyal; Doves of the valley mourning for their own sin. Your Marriage in the Clouds shall short-

Baldazar to Beza so writes.

Aurel. to Panur.

Regner Præden of Groningaine.

ly be ſolemnized, ſaith one, your Corn ſhall not ſhake, your Breard ſhall not wither; *thy due ſhall be as the due of herbs*, Iſai. 34. 19. Your Huſbands Harbinger proclaims a harveſt, a joyful harveſt though ſorrowful Seed-time. Take a right look of the wheel of Providence, *Ezek.* 1. 15. *Zions* whelfare he has on the wheels. A Pagan by the eye of ſenſe could read, *Pharoah Hophras* downfal, why! as Gods peoples Cup was then full of tears, ſo the enemies cup lackt nothing, the wheelings and turnings of time, was a Looking glaſs to a Pagan, from the very motion of a Chariot; one part mounts to the skie, another preſently in the dirt. The Mountains of iniquity are great, yet Free-grace is greater; though we have broken our ſide of the Contract, yet God has not broken his. The great Commiſſioner of Heaven and earth, is going to hold his Parliament, 1 *Pet.* laſt Chapter. To be his Livery-men, ſaith one *Melanchton*; for ſince the Devil's Badge is a common Apparel, hang out your flag of defiance; Devil do your worſt? This is the ſecond Summons Chriſt is to hold, a Court of blood-weds againſt Antichriſt; he will plead with all the Lambs of the beaſt, *Ariſe ye dead and come to judgment*, did ſound dreadfully in *Hieronimies* ears before his death, what dreadful Lethargie? what dead ſleep has arreſted the Senſes? ſeized upon the Soul of Men and Women; as if God had Gommiſſionated the Devil to prevail, either by a providential Commiſſion, to the ſpirit of Errour, or by a Judicial hardning; the ſpring and poiſe of hearts, is broke into nine pieces: No wonder men do not fear to hurt Conſcience; which ſhortly upon themſelves ſhall hold a ſeize, and paſs ſentences. When ye have a eye to the Croſs, look to the Crown; ſeart Paſſengers knows not whether they go, till within half an hour, ſailing to *Em-*

Seſoſtris *and another King, drawing the King of* Egypts *Chariot.*

Kutherfords *Trial of Faith.* Brown *in Life of Faith.*

manuels

manuels Land, a hour of his preſence counterballances a thouſand Croſſes, ſaith a Nobleman to the Papiſts, Marquis *Galeaſius de vito*; their Gold periſh with themſelves, who bring Gold in ſuch competition: O narrow necked Heart, that drinks by drops the Wine of Heaven, out of ſuch an Ocean: O for a thouſand hearts to Chriſt: Key-cold heart, match with the heart burning love of Chriſt; pledge him with the cup of thanks, he has a magnetick vertue, touches as an Adamant, and draws the heart with a blink of his face. No wonder when men as a Gold-ring fell off the finger of God; ſo high in count was Man, Angels could not, nor would not lend a hand to help Chriſt ſtopt, and ſet him on the middle finger of God. This is everlaſting love, comely Bride, thanks is all the Rent he ſeeks for, all your enjoyments, and ye ſhall have a Leace of his love! O follow the purſuit of Chriſt, though the Scent be cold, yet he is to be found my Soul, ſaith King *David*, follow after God; fading vanities doth now allure our ſenſes, the prime of our youth is ſacrificed to the Devil! and a heap of Bones ne offer to God: in Youth we are altogether for pleaſure, in Manhood for Credit, in Age for Riches, where will the Heart center? will another world like unto this pleaſe *Alexander*, yet ſhall it be but a empty nothing, hell and earth in one belly ſhall not do, who have taken Mammon to be their God, thoſe who have breathed out their life, ſpent their ſtrength in catching of flies, howndings of vanities. God has ſnatcht them away before they got half a mouthful of their pleaſure! will the height of Morality, unparalleld Vertues, center Heroick Spirits: nay, a Heathen ſhall reſolve the doubt, *Their Vertues ſhall be turned to Vices, who are ignorant of the Gods.* Nay further, and that elegantly, as if the Goſpel were peeping out of a Pagans boſome; thoſe who to build a new Palace, pulls down an old Temple, the whole fabrick

Marcus Aurel. to Cecil Prince.

of

of that foundation ſhall ruine the Maſter-builder. Here men work their own ruine with their own hands; when in mens thoughts they have carved and cutted all moſt curiouſly, looking undoubtedly to anſwer their expectation, Providence fetches them in by the ſhoulder, to oyl the wheel of Providence, and this they ſhall not know. *Hamans* Cruelty, and *Judas* Covetuouſneſs, ſhall anſwer Gods purpoſe, but never their intentions. But herein is peace, making the Believer ſing the Swans Song: the Canopy of Gods preſence, that bright cloud that hung over his Diſciples, as a ſcreen ſhall be drawn over them. Yea, Chriſt upon the Mount treating them. Bleſs him for the Scarlet, ſince ye look for the white Robes: what! though Chriſts Church waan, look for a waxing. Your Lord is ſhaking the Tree of life above you, let Antichriſt ſhake his Sword. Fear nothing but deadly ſin, the ſins of the Saints are often ſo deep a die, makes their faces red with ſhame, yet come and welcome with the Lamb of God in our arms. Though the Devils ſparks light upon me, yet ſhall they never burn me. Let me be ground with the teeth of wild beaſts, ſaith one, ſo be it, I be pure bread for God; and after the celebration of the Sacrament, I eat Chriſt yeſterday, he is eating to me, delightful in me. Influences of Heaven are not under Lock and Key; be open hearted, for Chriſt is open handed. O Daughter, make your Charter rights ſure, get a Paſs for Heaven. The hand-writing of Chriſt upon the Soul. To whom ſhall I reſemble your Lord, a Tree in the *Canory Iſland*, Emblem of your Tree of life; the Inhabitants receive no Rain, but from the branches and leaves of the Tree, as the Roſe-ſol is, the more it drops the more it flows. The ſpirit as the Mother grace, working with the habit, in the renewed faculty, it brings not forth a Baſtard but a full begotten Child of Grace, concuring into every gracious act, though not to the ſubſtance of it, mode

Cyprian Epiſt. 97. Ignatius.

yet to the mode of it; though often the difference is not Patent, as the finger playing upon the harp; the ſpirit bends all the ſtrings of the Soul; the habit is the art tuning the faculty, this is pleaſant Muſick to Chriſt, not by lending their natural powers, thoſe men wrapt up themſelves in blankets of ignorance, fooliſhly dreaming to ſpin righteouſneſs out of their own boſome. O Believers, interpoſe your credit at the Throne, that Chriſt, that bleſſed Bridegroom, may be reconciled to his Bride again. O the prevalency of Prayer with God; the Primitive Chriſtians had the Heavens at their command, in the time of a great drought ſeizing upon the Emperours Army: he proclaims a Faſt, every man to his God; they prayed ſo hard, that a ſhowre ran down upon their own Camp, and Hail-ſtones upon their Enemies. Noble Queen, your Saints ſhall ſing when the world ſhall mourn. Our morning and afternoon is gone, our evening cannot be long: our life is but a day; the Saints ſays come, the Bride ſays come, Miniſter ſays come, the laſt of *Rev.* the world ſays be gone, too good for the wicked, therefore made God, Hell too bad for the righteous, therefore Chriſt took, comprizement upon Heaven. O wicked men give your ear one quarter of an hour to the windows of Hell, to hear the Bells of Hell ring, and Trumpets of Heaven ſound: yea, the the Helliſh Spirits would exclaim, bleſſed is the ground the righteous goes on; when Mountains will be clad with Bones, and Rivers run with Blood, the garment of Chriſt ſhall be ſpread over the Believer, *Ezek.* 39.

Thom. p.9.9.3.c.

Marcus Aurel:

Chriſt againſt Antichriſt:

Or, a Reply to the League-Makers betwixt Proteſtancy and Popery, lately come abroad into the world, attempted of old by Caſſander, Bartholomeus, Nervus, Seravius, Modeſtus, *renewed by* Johnſtons *Rejoynder, and now clad with thread-bare Arguments.* Theophil. *ſaith of* Rome, *Behold here how cheap the Devil buys Souls. No Peace with* Rome.

WE grant *Maximilian* and *Ferdinand*, ſet the forementioned at work, in order to peace; that the one, *viz.* Papiſt, might remit his pride, the other his peeviſhneſs; but the Chief Landlord of Souls and Conſciences, teaches us to ſet aſunder Worſhips of divers natures, as mingled ſeed, as not only dangerous, but damnable; and however ſome have beaten their brains to hammer out peace, yet could not, yea in Conſcience, but make the breach more wider; ſuch Labyrinths having no end, ſuch ſinks of Errour having no foundation. No pen can reach, nor brain expiate throughout thoſe Cells of wickedneſs, from which Arminianiſm, Free-willers, Socinians, and what not, have had their birth. Yea, there have been cridled, into which they return as into the vaſt Ocean. However our League-makers are dipping their pens in the gall of bitterneſs, yet ſhall it avail nothing, but verifie that Diſtichion, and accompliſh the pouring out of the laſt Vial, upon all the Limbs of the Beaſt,

Aut mens vulcanum aut forceps indoila feſellit,
Ferrumen voluit, cudere cudit erin.

Pro-

Propoſition, A foundation of Religion is over-turned two ways, either flat terms, or by conſequence. Popery and Arminianiſm comes in the laſt way, proclaims, believes all the Articles of Faith, yet denies the meaning of each Article; razing not only the Integrals, and accidentals, but the true meaning of the word as the Baſis. As 1. The various ſenſes of the word, ſays our Pamphleteer, doth not unhinge material Articles, nor on them do we build any Fundamental Truth; why then do the Papiſts, as the Scripture, could or would impower them, bend their wit to draw the Popes Temporal Sword out of *Peters* Scabbard, and to fiſh for his Vicaredge with *Peters* nets, taking the help of the Limbeck of the Jeſuites, making the right of Church and State lye under the Popes girdle, unhinging the very Fundamental Article of Juſtification, ſcorning to cloath themſelves with a coat of Chriſts Righteouſneſs; yea, ſcarce *Ariſtotles* Morality, but kill, murder, and deſtroy ſuch truculent practices are mercenary duties, no Truce, no League, no Covenant, keep either to God or Man. In reference to Proteſtants, witneſs their own Patriots, *Vaſquez Alvarez*, but read farther, *Sphambemius* Contract of *Chamier*, *Lombard Senten.* If we ſhall view the Monuments of Cruelty, the Heads, Hands, and Bloody Spirits, wherever they get power, doth call alowd.

Propoſition, We allow thee will no ſtrength to any Spiritual good, till revived by preventing Grace, the League-makers mitigates thus. The Papiſts and Proteſtants both compare a Man, after the fall to a Priſoner; the Papiſt ſays he's only bound, the Proteſtants ſay, he is not onely bound but dead alſo; both attribute the power of coming out to God; what danger in either Opinion. Anſwer, If the Phyſitian give me a Plaiſter, and leaves me to apply it to my wound, if I will, I impute the cauſe of my deliverance to my ſelf, and yet there is much betwixt a dead man and a ſick man; her errours are wrought like

Serpents eggs, 2 for if ſhe taught not Concupiſcence, the inmoſt garment of the Soul 2 the firſt it puts on, the laſt it puts off, were no ſin, ſhe could not affirm any man could perform the Law 2 and if ſhe laid not with another hand, the ſandy foundation of Free-will ſhe could not deceive us, they filthy rags of thy unrighteouſneſs. 3. She plunges her ſelf again in the pit ſeeing a cure, not following the ſtar of the Scripture 2 the Papiſts ſay, Inherent Righteouſneſs, the Proteſtant Imputed Righteouſneſs 2 the Papiſts mean Grace, Charity, *&c.* at moſt Evangelical works, or duties, habitual Righteouſnes or good works, actual Righteouſneſs, not ſo formally but our deſervings 2 the L. M. reconciles thus: both grant its the Blood of Chriſt that delivers what are we concerned whether another pay the debt, as the Proteſtant, or we our ſelves as the Papiſts ſay? But the debt of Juſtice is not payed, till it come out of the hand of Chriſt 2 the Cautioner the principal muſt not compare 2 yea, we differ upon the matter, for its nothing but their bits of duties, at the moſt, which they would ſoader with Chriſts Righteouſneſs, which avail nothing out of their own place. I know they make a tergiverſation, and tells us, *Opera vincta ſanguine Chriſti.* What is this to half the Righteouſneſs of Chriſt, as *Bradwardane* ſays. Half to man, the other half to God, or flatly deny Imputed Righteouſneſs, as ſome black-mouthed fellows lately do even among Proteſtants, ſcorning at acquaintance with God. 5. We come to the inſtrument applying the wound. The Papiſts grant to Faith a ſhare, but include works in the ſame Category. The League-makers ſpeak very plauſibly, both agree its by the blood of Chriſt we are ſaved 2 the odds is only in the branches whereby we hold: the Proteſtants lays hold of a ſure one, Faith in Chriſt, the Papiſt of both Faith and Works 2 now this cuts the ſinews of Faith, altogether looking upon it as a meritorious work 2 or at the beſt, an Evangelical Duty, altogether

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mercenary, but we have a eye to it, as a condition, or hand touching the Alms, not binding God to our Merits; its nothing but free love, far ſurpaſſing the Fathers love to a Child: Gods Free grace ſo abounding, that the Juſtice of God cannot be known; ſo *Salvian*, a famous Preſbiter in *Meſſalania*. Our Antagoniſt takes advantage moſt bitterly to determine moſt ſad concluſions generally upon all Proteſtants, by reaſon of their promiſcuous conceptions of the applicatory nature of Faith. If there be any offence taken, there is none given; we call it our ſelves, ſay they, Inſtrumental cauſe, which always has one Phyſical influx upon the effect, for to tearm it a paſſive inſtrument, there is no ſuch thing can have being in nature; and if you will grant the name of a condition, formally ſo taken, making Faith and Repentance concomitaneous and coætaneous, thoſe radical Graces being all ſown at once, though ſome of them peep above the ground before another. All Orthodox Writers agree, *whom God juſtifies, them he ſanctifies*; ſo runs the Golden Chain of Election, *Rom.* 8. 13. So that Spiritual Sanctification, as the Antinomian dream, only believe, live looſe if thou wilt, only be in Chriſt, ſin if thou canſt, are the fiery balls of Antichriſt; what if we ſhall grant all demanded, this doth not infer any coefficiency in or with works. If in the leaſt we ſhall put them in the ballance of the Sanctuary, and give them that fair *but falſe name*, *works of Supererrogation*, *what relation there may be betwixt our works and our Salvation*, (*what influence they have thereunto be determined, ſhall after and through grace be determined.*) Some grant the ſame relation to illuſtrate it, betwixt the mean and the end; the Scripture points forth, *as ye ſow ye ſhall reap*; becauſe one of theſe Doctors doth in expreſs words ſo much confeſs, (though maintaining Faith directly, and formally reſolves it ſelf in the Church) That the works of a Regenerate

Juſtificat fides ſola ſed non ſolitaria.

nerate man, upon which the main ſtate of the controverſie depends, are of themſelves worthy, and God will retalliate and pay all ſuch; but poſtpones ſuch a common action of Eternal Life to the Divine promiſe; and therefore, ſay they, God is not bound to recompence ſuch, if we look upon his Attributes diſtinct from his Covenant: yea, alſo abſtract from it, *Puteanus Summa Theologiæ. Queſt.* 115. *Artic.* 1. *Drob.* 5.

In vain therefore do the Papiſts raiſe duſt, proclaiming to the world notorious lies, which are there refuge, as if it were our Principle, not to approve and encourage the works of the faithful; we grant and approve of a bleſſed harmony, betwixt Faith and Works; yea Works and Eternal Life. Yet no caſual relation, but a relation of orders, ſuch reſpect as Mean has to an End. This in a ſober ſenſe, not in a captious; nay, as inſtance, *I have fought a good fight of Faith, henceforth is laid for me a Crown of life*; the fight is needful to obtain the victory, the victory, in order to obtain the Crown. Nor can we ſay, the conflict of it ſelf produces the Victory, the Crown according to promiſe is freely given.

What madneſs would it be in any Rational man to impute the cauſe of a lights entrance to a chamber, to reckon (I ſay) to the demiſſion, letting down, or pulling up of the broads, and yet the world knows, letting down of the broads is, *Conditio ſine qua non.* That the light of Life, the light of Grace, and laſt the life of Glory may enter in; thoſe broads of darkneſs, Atheiſm, Ignorance, Formality, muſt all be pulled up: and this is the ſound Doctrine amongſt all Orthodox Divines. Yea, amongſt rational men and Chriſtians, where the name Proteſtant has not been uſed, *without holineſs we ſhall never ſee Gods face in mercy.*

Ludovicus le Blanc de Juſtitia.

Con-

Conceſſions we grant farther, though God doth highly approve of the works of the Regenerate, yet we are not to underſtand them, as if God of themſelves did ſo impower them properly to effectuate Eternal Salvation; yet herein can we, nor ſhall we not, robe thoſe noble actions in the ſight of God, of their juſt value, and proper operation, proportionable to their ſphere, being as means natively tending to their end, which is Eternal life and Salvation, conſequently following upon Gods appointment, and his gracious promiſe. So very ſolidly do the Doctors of the Reformed Churches ſpeak the truth in calm terms, denying denominatively good works to be the proper cauſe, in a ſtrict ſenſe, of our Salvation; why, becauſe they of themſelves do not immediately reach the effect, Gods gracious promiſe mediating betwixt; yet in a more larger, though improper ſenſe, with all our Soul and heart do frame this conceſſion if it would make a reformed Catholick; honour them with the name of cauſes efficient of our Salvation; but thus, nay as an efficient cauſe, in general is deſcribed, by all the Philoſophers; and ſo morally has a name thus, that in general to be an efficient cauſe, whatſoever, in what ever way, has an operation and concourſe into one effect. *Davenant* 39. all we deny, and from that the word of God, a meritorious efficiency, or properly ſo taken, againſt us is excepted; what can be more clear from the Word of God, that Eternal life is the reward of good works. But Reader know, to ſuch a reward for which we now diſpute, there muſt be thoſe two ingredients abſolutely. 1. That there be a proportion of equality betwixt the labour and the reward, and that by the exact law of Equity it be ſo diſtributed, ſo all our works ſhall be thrown over the bench-bar of Heaven.

And further, we adde this one conceſſion, if it can avail, though there may not be a proportion of Equality, or poize

or

or valour, yet as one tearms it, a proportion of convenience, such as is betwixt the seed and the fruit, the sower and the reaper, *&c.* Amongst things of the same order, flowing from the same principle, having some connexion among themselves; Grace is glory begun, Heaven upon earth. A famous man explains it further thus, that word (according) holds out all and every relation amongst two things, betwixt the good works of just men and eternal life; good works being a certain moral good, life eternal, a physical good, and so both agree, though they be not of the same kind; and so worth and dignity admits of a twofold sense, one consisting in a relation of justice, as the workman is worthy of his wages; another consisting in a certain convenience of nature, *facite fructus penitentos dignos.*

Proposition, It's not only our, but the worlds wonder, what hath infatuated the great persons of the earth with this man of this sin, whose life and fortune he still projects, considering what singular advantages doth accrue to their own interest, in trampling upon the man of sin; how does he clip the feathers of honour, yea dethrones the greatest of Princes, the Senate of Cardinals did not scruple to invest themselves with the power to choose and refuse Emperours at their pleasure, as plainly appears by *Hildebrand* Electing of *Ralfe*, displacing of *Henry*, under which that horrible Idolatry of worshipping and carrying about of Bread came into the Church, kneeling to the Bread-god. *Henry* stoutly, as became a Magistrate, resisted, and ramcountred them with the point of the Sword of Justice. Though for a long time he submitted too much, but perceiving how the pulse of the Senate, like to the Treachery of that Prelate *Thurstan*, betraying Gospel, King, and Countrey, to the Popes hands, he must needs now declaim himself an open enemy to all such pestiferous

Platina, Sabellicus, Krantz, l. 5. cap. 7.

ſtiferous perſons, for which there is nothing but fire and fagot, grievous Wars againſt him, Excommunicating, Depoſing, diſplacing, choſed a new Emperour, to whom he ſent a Crown of Gold, with this Motto,

Petra dedit Petrus, Diadema Rodulpho.

What Tumults, Combuſtions, Devaſtations of Churches and States, have they been actors of? what dreadful villany, under the colour of honeſty, have they learned of the Devil, as one reporteth; how Satan preſcribed ſome rules to the Papiſts for the better defence, when queſtioned upon the meaning of Ephesians, *Anſelme. Hermolaus. Barbarin.*

Propoſition, Our Pamphleteer leads us now to ſalute this Brother a miſcreant creature, an Arminian Hereſie, to over-turn Gods Eternal Bleſſedneſs, Will, Wiſdom, Providence, and conſequently his whole Eſſence; it ſhall not ſuffice them to write their Panegyrick Theams in beating of their paradoxical brains, dipping their quills in the blood of Gods Innocents, as their old Mother *Babel* attempted to pull God out of Heaven: we muſt render all the habits of Grace, and the Spirit of God ſuperfluous; Advance the Throne of Free-will, into the Throne of Free grace; cut the Throat of Souls and Life. If God was avenged for the blood of *Jezabel*, much more for the blood of *Abel*; and this is all their colour of honeſty, and picture of lawfulneſs; they are, ſay they, only uſeful diſpoſitively, and by no co-efficience, the efficient being helped by the habit, in taking away the impediment; yea increaſing the vertue of the agent, though not as a natural quality, yet doth the habit influence into the very act which the natural power do chooſe; but beſt of all, with good ground we deny all active concurrence in natural abilities to the generating grace in the heart, at the firſt infuſion of grace into the Soul, but only a paſſive capacity, for in this neither the

Durand. *and this Pamph.*

holy Ghoſt, works like a natural Agent, nor man as a moral Agent, in the production of material forms, brought out of the power of the matter, reſulting from the inherent qualities of the Subject diverſly compounded, and ripened by one external Agent, as thoſe Agents working in the generation of ſecond qualities, ariſing out of the different mixture of the firſt, both which, the qualities, the qualities of the ſubject, concurs with the outward Agent, in producing the effect. But this is all the infuſion of the Soul into the body, into whoſe conception and creation it confers nothing; ſo that the whole pack of Moral Vertues, ſo Chriſtionized, cannot kindle a ſpark of this heavenly fire; though they would make us believe, that a ſaving intereſt were nothing, but a dogmatical aſſent of the will: for ſay they, we place Faith in two diſtinct faculties, to flow from two divers principles; but theſe are not diſtinct faculties who have diſtinct actions: the Underſtanding eſſentially including the Will: And if the Memory be not a diſtinct faculty, becauſe the mind ſufficeth, no more are the Will and Underſtanding. Their object being on the truth and goodneſs of the ſame thing: Chriſt and his Bible being as eſſentially good as true! in order to the practical uſe of thoſe former debates ſpirits, being hot and toiled, travelling throughout floods of errour. Let's ſolace our Souls in the contemplation, yea application of thoſe fundamental Truths, called in queſtion by Spirits, who know not whither to reſt; poſting throughout Hell and Earth; and this we ſhall do, in denying of ſome inferences, and then conſider the Controverſie, abſolutely and reſolutely, before ever a Papiſt had a being.

Inference firſt, what ſad diſtemper attend, yea, poſſeſs, the ſpirits of thoſe men, fluctuating betwixt wind and wave, airt about as the weather-cock goes; travail hell over to purchaſe a Proſelite, and make him ſeven times a child

child of the Devil, than one of themſelves. How does Satan ſute the tentation to their neceſſity; yea, every way qualified to their inclination, what ever may be his ſearch, ſcrutiny, yea knowledge experimental and revealed. Yea, further (revealed) from God, as a Judge to ſome; yet ſtill doth God challenge the firſt room in the Soul, he having that only Prerogative to know the Heart by external Symptomes. The Devil ſtrangely reads the mind of Man, and knows beſt whether, when, and how to ſow his ſeed: one a ſtranger to the work of Mortification, another grapling after this ſhip-wrack of the world, looſes the life in purchaſing the means of life; another of one uneſtabliſhed ſpirit, when natural parts and gifts poſſibly ſwell, yet empty of the grace of God, the Devil ſits down upon the mans lips, orders his pen, frames his tongue, and almoſt weapons againſt the God of Heaven, yea otherwiſe ſink him upon the ſand-bed of preſumption, or chatter him upon the rock of deſpair. *Luther* one day ſpreading his caſe before God, in recapitulating his Treſpaſſes, Satan threw into his Chamber a paper, containing dreadful aggravations, to which he ſhortly replyed, *I will honour thee for the fire, who came from him, who would adjudge me into eternal torments by dreadful forgeries.* If God ſhall ſugar our cup amongſt many bitter Ingredients, the enemy ſhall be ſure to drop ſome poyſon.

Inference, O let principle and practice go hand in hand, the pride of ſome, the peeviſhneſs of others, cannot let ſome recover, when engaged in a ſad practice; I am ſure their maſter did never ſhow ſuch pattern; Chriſtianily doth *Auguſtine* ſay, *Errare poſſim, hæreticus eſſe nolo.*

Inference the third, To tamper in the matters of God, how dangerous is it? but to diſpute the Fundamentals of Godlineſs, how near damnable is it? either of two he muſt ſpeak, the Language of *Aſhdod*, or the Language of *Canaan*. There is not a third half way to *Rome*, ſhall not

ſerve our turn, though hundreds huddle themſelves under the notion of Proteſtants, yet by practice declare themſelves Proteſtant-Atheiſts, or Proteſtant-Papiſts, putting to their hands to give Gods Ark a wrong touch, Temple ruines, calls for Temple vengeance. Yea alſo acute wits, intoxicating their brains into crabbed and tickleſome ſubjects, have their ſpirits hell hot, drive on moſt furiouſly, which did ſadly puzzle a profound pate, in too much daubing, which otherwiſe might have produced to the world a notable wit, as *Vorſtius*. But we come cloſely home, have not we ſufficient warrant to take our Fathers Silver Trumpets and ſound to *Europe*, no peace with *Rome*, where to the ſatisfaction of all rational men, without the leaſt breach of Charity, I ſhall illuſtrate and confirm that Poſition in ſerious ſadneſs, a Papiſt *qua* Papiſt, ſo living, ſo dying, cannot be ſaved; and this is ſatisfactory from Reaſon and Religion, if the Lord permit the baſeſt of them, if a zealous Papiſt entering the Chair of God, by a miſcreant Prieſt, to deifie a man, in robbing God of his Prerogative, in pardoning or puniſhing,

Quod non regina perunca donat.

We are ſomewhat ſenſible, that multiplicity of Arguments, pungently applying exhortations, cannot prevail with a deluded Soul, the one perhaps may have weight with a prophane perſon; we therefore addreſs our ſelves to Gods Tribunal, for the farther confirmation of all who love the truth. In the name of the Son of God, we arreſt Souls under the wrath of an Eternal God, who from ſelf-reſpect, ſelf-honour, or worldly profit, ſhall bring the truth of Chriſt in compoſition (with a penny) of the world, the baſeſt of all his ſlaves; to which perhaps the limbs of the leaſt may probably entice; be it known, the hinge of the Controverſie depends now upon Salvation and Damnation, from which men ſcarcely ſhall retreat when engaged with this Romiſh Fouler, and bloody *Edom*. Cruel as

Eſau,

Eſau, his Apparel dyed with the blood of Saints: Alas! too much proof for it, ſo long as men hope to be gainers by Chriſt, ſo long they will follow joyfully, as if the truths of God were not momentous, they turn Religion into a drudge. Chriſt could not be rid of ſenſual Belly-gods, ſo long as he fed them with loaves, *Joh* 6. 25. profit and preferment will make a man hear diligently, profeſs openly, preach painfully, till preferments choak both Preachers and Profeſſors; what doth this ſpeak they are all, but ſublunary Soul? villifying a *celeſtial intereſt*. all men ſeek their own, *Vix queritque Jeſus propter Jeſum*, and as the Proverb, do not *diligere Chriſtum in Auguſtino*, its only Chriſt for *Auguſtines* ſake, love to the Beneſice, Preachers and Profeſſors labour, but the ſpring of life ſays, I love *Auguſtine* becauſe of Chriſts Image, which love ſcruples not upon difficulties in proſperity and adverſity. Though moſt profeſſors now, would have two Summers in one year, Heaven here, and Heaven hereafter; Yet Chriſt who had a right to Heaven, by both Blood and Birth, could not have it without Blood and Blows, its not got without ſtroke of Sword, ſaith one ſpeaking of affliction; yet in all this the way of Free-grace is nothing ragged, Chriſt himſelf ſtraws to glory, as with pleaſant flowers, it is but a bed of Roſes to the Believer. Inference the fifth, and that for direction as a general rule, all the Scripture is not delivered in Aphoriſms, or Canons, which occaſion ſtumbling of many ignorant Souls, when Satan, with ſome ſhadow of the word of God, drives home a tentation, takes hold of them preſently, as inſtance that of Extream Unction, Pennance, Purgatory, all the Fopperies of *Rome* for our ſafeguard here, take this one argument for all; why would we not ſacrifice our firſt-born with *Abraham*, but no farther, this being ſufficient. Now in one word, to exhauſt all the reaſon of a Souls declining from the way of God, deficiency in holineſs, truth and holineſs be-

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ing inſeparable, and reciprocally, which produces ſo many Sects; the want of this, perſons without the habit of Faith, are Chriſtleſs perſons, duties without the exerciſe of Faith, are duties out of Chriſt; what wonder then Souls can never ſteam Heaven wards, but blind reaſon, deluded fancy, enthuſiaſtical injection is their Pilot.

Reader, travail one hour to the Sanctuary, and to the ballance thereof. 1. Thy Principle, whether from Heaven or from Earth. 2. Thy Practice. 3. Thy Profeſſion. 4. Thy Graces, Faith and Patience of the Saints. 5. Thy Converſion in the work of Conviction and Compunction. 6. Thy decay in Grace, *My Soul melteth away with heavineſs*, *Pſal.* 119. 7. Thy experiences and manifeſtations of Divine Love, time, year, day, month, upon the Sabbath-morning, to record every week all the paſſages of Gods Providence, but much more the enjoyments of his own perſon, all which God will try, *Amos* 9.9. *Behold I will command, and I will ſift the houſe of* Iſrael, *like as corn is ſifted in a ſeive, yet ſhall not a grain fall to the ground.*

Inference, read that of 1 *John* 5.1. Beloved try the ſpirit, whether they be of God or no, put Preacher and Preaching to proof, a Crape profeſſion will not do; their Leaders cauſed them to erre, and thoſe that were lead of them are fallen into deſtruction; when Satan glides into Pulpits, and ſow his fair coloured ſeed of Free-will, univerſal redemption, univerſal grace, objective and ſubjective; he ſets the Soul upon the very threſhold of Heaven, but never further; how with ſpecious pretences, promiſing peace, and nothing but war, ſafety and nothing but ſhipwrackt; Salvation, and nothing but Damnation, which that very Learned man, being the Chariot-driver of this League now intended, could never effectuate; read his own words.

George

George Caſſander *his Legacie, being himſelf ordered by the Emperour to compoſe the Quarrels of the Church.*

YEt I cannot deny, but in the beginning that many out of a godly zeal and care, were driven into a ſharp and ſevere reproof, of certain manifeſt abuſes, and the principal cauſe of this calamity of the Church, is to be laid upon theſe, who being puft up with a vain inſolent conceit of their Eccleſiaſtical power, proudly and ſcornfully rejected them, who modeſtly admoniſh them for their Reformation. Wherefore my opinion is, That the Church can never hope for any firm peace, unleſs the beginning, which have been the cauſe of the diſtraction; that is, unleſs thoſe which are in place of Eccleſiaſtical Government, to remit ſomething of theſe too much rigour, and yield ſomewhat to the peace of the Church; but above all, to hearken to the Prayers and Admonitions of godly men, and to correct manifeſt abuſes, according to the rule of Divine Scriptures, yea of the Antient Church, from which our Cardinals, Prelates in Doctrine and Diſcipline, have ſwerved. This we preſent to your Majeſty, begging without partiality, that ye would ſift the Clergy-men, thoſe Aſſes who ride with Golden Bridles, when Princes walk on foot; from which we infer, what peace, when they have razed the Fundamentals, can we expect: for ſays another, Biſhops, to the end that they might get Proſelites, the Pagans permitted them to intermingle many of their Superſtitions with Chriſtianity, content that they ſhould change the name of thoſe falſe Deities, into the bleſſed Martyrs; its ever proper to Errour to retain what has affinity with it ſelf; and foraſmuch as

Conſultation, p. 57.

Clowis 1 *Chriſtian King ſint a Crown of Gold to* B. Hormiſda, 513.

that

that pagan people had extream veneration for their Prelates, the ſame way did it tickle Apoſtatizing Miniſters. Nay, we may take a further reflection, look *Tertullian* in his Chapt. 7. for Chriſtians, Tell me where is your Religion, where is that reverence due by you to your Fathers, into whom ye are become exceeding unlike; in your Habit, in your courſe of life, in your Manners, in your Opinions, and finally in your Language. Ye ſtill applaud Antiquity, and yet engroſs Novelty, as much as ye can deviate from the laudable inſtitutions of our Anceſtors, ye retain that which is of no value, ſtopping the Channels of life, and ſtreams of Salvation; ſtopping the Miniſters of Chriſt, in diſcharge of their Meſſage; the Devil has ſitten down upon that mans lips, who would ſhut his Brothers. But let us view that pious and judicious practice of the Biſhop of *Lincolne*, *Robert Groaſthead*, containing the Reaſons of his Non conformity to Pope *Innocent*; maintaining, That hindring of Preaching is the ſin next Deviliſm, Paganiſm, Antichriſtianiſm, *Mat. Par. Ann.* 12.53. *p.* 871.

Let's yet take a look of the riſe, progreſs, and ſucceſs of thoſe Ceremonies, ſcattered amongſt Reformed Churches, *Ann.* 2007. was very fruitful; for beſides they retained many things that proceeded from the Jews; the Pagans alſo incorporating themſelves into the Chriſtian Church, intermingled various Pagan Rites, having infinite number of Superſtitions in their very ordinary converſe. Chriſtians were promiſcouſly converſant with them, not only in the ſame City, but in the ſame Houſe, at the ſame Table, notwithſtanding they reſolve to be acknowledged for Chriſtians; and for the evidence of their Faith, they introduced the ſign of the Croſs; and foraſmuch as it was judged ignominious, they formed that badge in their Foreheads, going into, or coming out of their Baths, lying down in their beds, and riſing

Origen. Hom 3. in Pſal. 39.
Cypr. 1. de Hæret. Baptiz.

sing from their Tables, they thus marked themselves; yea Satan gains ground even upon account of Martyrdome very honourable, and those who were prisoners for the truth, by a frequent intercourse of Letters, did maintain a correspondencie with the Church; erroneous persons to purchase more credit to their Errours, and Delinquents to cloak their knavery, sollicited the Martyrs approbation, they having influence by Letters, interceded with the Church, that they would admit such penitents into their Communion; but sadly did they abuse the facile nature of the Martyrs, by over-importunate solicitation, or mis-information, &c. Now this is only the intercession of the Saints, and how much it differs from that which was afterward introduced, ye may judge; the man of sin mounting the saddle, every one making a Ladder to Heaven.

Summary Propositions concerning the Star.

NO simply National or Personal interest can answer the great design of God; not does our thoughtfulness for to morrow, solace our spirits, but aggredge our grief, yet man to be as a beast, puddling in the ditch of sensuality, minding only things present, clearly speaks out the irrationalty and sensuality of such a Soul; in vain therefore do some confine the end (whether ultimate or mediate) of such a Comet, to the death of a great person, as if God concerned himself with one Nation, or persons in particular, yet do we grant a Nation or people once by Contract Engagements, to be the Lords, (as *Israel* of old and other Nations since) may comparatively be said to be more dear and near to God than others, over which he taketh more narrow inspection, and punisheth oftner than any Nation; as *Israel* of old, and other Nations since, by Famine,

Wizzld. l. 2. Comety Aph. 300.

Sword, and Pestilence. 2. If God include any such luminary in its circuit and compass, to one Island or City, and in that instant of time, it doth not shew it self to other Nations, it palpably denotes Gods particular inspection into that Island for a future stroke; for proof whereof, we have the City of *Jerusalem* and *Bohemia*, over which Stars perpendicularly appeared, in the forms of flying Dragons, with their blue and red streams, to the one end of the Land to the other, to the affrightment of the Inhabitants; so that the Moon appeared with Stars somewhat remote from her the noon time of the day. 3. Though all the ruines and rises of Kingdoms and Common-wealths of *Europe*, cannot be deduced from the Position, or Mutation of Stars, yet from the concessions, conclusions, and exact computation of Chronologers, such Apparitions never past, but in the sequel, without some sad Judgment; preaching to the world, as the Prophets of old, the burden of the word of the Lord; it shall not then be justifiable to reject all the sad presages, which from thence may be probably inferred, and of singular consequence, but much more from such Blazing Comets; though with good ground we may comfort our selves in the downfal of the man of sin, whose rise, reign, rage, seven seals, seven trumpets, six vials, hath brought to a end; though we grant such a short tract of time, the healing of the wound of the beast may be attempted, yet never cured, the back of the beast being wounded incurable; for the further confirmation of which time, and possible very short, shall illustrate the Assassinations, Machinations, &c. of that Antichristian party to be nothing but wind, travelling to bring forth chaff; and this consequentially not from any *Impulsive cause* in the generation, but singularly the glory of his own name. Nor may we think it strange, such Comets 900 years agoe did foretell there rise, now their

Pom. Magdeb. Synopf. Bohem.

Tacitus Annal. Arminius Doct. Pot. p. 471.

their ruine; the thread of the Prophesie and Revelation, painting before us the rise, reign, and downfall of *Babel*, (though and that to be sure) all Reformed Churches shall say, the joy of the delivery is so ballanced with Grosse and bitter things, as some would rather loose the joy of the one, than to enjoy for a time, the joy of the other. 3. It is granted by most Writers, if not by all, that such Comets, when so illustriously appearing to the world, never pass unverified in a sad Judgment; though God preach some years, yet in series he punisheth: for monuments of wrath of God, in the case, read *Camerarius*, *l.* 3. *Julius Obsequies*, *l. de Prodig.* yet so as the Holy Land of God is not limited, either to the kind or the measure of the Judgment, as some would expound it to portend a plague; as if God had bound up his hands to use no other, yea a raging Sword, as well as a smiting plague, as the event of this hath evidently been seen, which some judiciously note, seldome pass without all those three, Famine, Sword, and Pestilence.

Proposition, (Whatever hath been, or may be the long suffering patience of God, to most places of the world to which this was visible, in *America*, as well as *Asia*, as appears from the Sermon of that pregnant man of God, Mr. *Increase Manner*, Minister of *Boston*) yet shall we not hood-wink our selves, and pull too our casement when God looks through the firmament, as his window, making the causes and appurtenances of this signal messenger of Christ, like to other Meteors; and so likewise interpret it by low ends; as to portend a Drought, and other frivolous and childish expressions, as if we could wheedle God out of his Throne; *be not deceived*, *for God will not be mocked.* Though without boasting, by our profession we are bound to shew so much of Literature, as to vindicate the same from all aspersions; yea, any silly Brain may do it, who ever dwelt a Month at *Mathesis*. We shall not

offer all might be afforded; least by some we should be mis-construed Enthusiastick, which we abhor, or in plain speaking of the truth offend; though herein God has remarkably honoured *Britain*; as instance, profound *Rutherford*, with the Spirit of Prophesie; yea, of late, godly Mr. *John Walwood*; mistake us, we speak not of our self, assuming any such thing. We shall offer therefore to your view, that famous observation of a eminent man, *That there has been more blood shed Wars seen in Christendome, than the whole world besides; and that most of its Kingdoms, if not all, shall be involved in blood at once, by its bloody face, and dreadful frowns to all those Kingdoms at once.* And of Reverend *William Perkins*, *The Gospel travails every hundred years.* As also of that Famous, Faithful, and eminently pious Mr. *Knox*, writing to his Son-in-law, and especially found written upon the Margin of *Callopins* Harmony, *Christ shall be crucified, but glorious shall his Resurrection be, Mark* 16 5. And after speaking of *Europe*, O doleful time, happy were the man that could get a Cottage in peace, *Isai.* 34. 7. *The Land shall be soakt with Blood*; yea, his Son-in-law, directing his Letter to Lady *Lillias Graham*, 1605. 17. *Jan. The rich man shall not be saved by his riches; the wise man by his wisdom; the strong man by his strength; the furbishing Sword being drawn, glittereth, it shall not return till it be drunk with the blood of men, Jer.* 46. 9. *The Sword shall be made drunk with blood.* We add onely that of *Beza*, yet upon record this is the Star, *which to the City small of* David *King*; *the three wise men from out the east did bring, returning now, declares that Christ returns in might, what hap to each it doth portend, the God of Gods doth know.* The sequel of which was marked, with intestine and Forreign Sword; though this hath a main eye to the second coming of Christ, Scriptures near fulfilled, mockers of the Gospel stigmatized. Yea in the Primitive times, the earth swal-

ſwallowed them up quick, as the Hierapolitans for mocking of God: though herein none can be punctual and poſitive in ſobriety, without reflection upon our Learned, Judicious, and Pious Fathers, *Melanction*, *Regner Preden.* *Shelto* making the world to ſtand ſix thouſand years, the laſt two thouſand were to be ſhortned for the Elects ſake. Certain it is, things haſten to a cloſe, Grace and Literature, not ſo as when God raiſed up *Valla*, and *Eraſmus*, *&c.* a decay in Godlineſs, prodigal, liberal, rich men deemed beſt men; covetous good Husbands, truth perſecuted, error in credit, the world upſide down, the whole fabrick out of order, great heats, great colds, great drought, great rains, the fruitfulneſs of the field decayed, the world tottering upon its foundation; the earth groans to be diſſolved of ſuch a heavy load, a burden of ſin; the very beaſt ſhews its reſentment of a ſinful generation, the sky is defiled, all is polluted, love to God, and mutually to one another is gone. *Cornelius* a *Lapide* brings in the very beaſt, as coveting to be engrafted or united to this or that godly man. O to do him ſervice, for now I fight againſt God, turn and lament ye wicked men, the gates of hell are of braſs, their bars of iron, they will never break; lazy daughters, awake to zeal, for as the bels which hung in *Aarons* garment, could not want Pomegranats, ſo God loveth not ſound without fruit. The wrath of God is but kindling to make our bed in ſorrow, how are we at league with the Devil, and at war with God; no peace with God, and no peace with man; its true, it was ſaid of *Spain*, at peace with all the world, but at war with their God; how in the reaſon can men look to live with God, and yet cannot live a day with his Saints! O that God would put a Lump of Hell, and a Lump of Heaven in them! the ſhadow of ſin in Heaven would afright the very Angels.

Reader,

Reader, I charge thee in the name of the Eternal God, extenuate not thy sin! however some escape smaller strokes, yet in order to a farther Judgment, looking back over our shoulder, not bowing the knee in the eye of sense! so consulting argues a peevish humour to a roving Soul; and yet all Mankind shall forfeit their right of glory for the first, and *Lots* wife remains a rocky Mineral of Eternal vengeance for the second; and *Daniel* a Crown of life, shall have for the third; the reviving presence of God is lost either ways, what do we speak a Romance; yet truth to others when black-mouthed *P.* and *Sh.* can be waged by Hell, to raile against Gods Anointed, and declaim all personal acquaintance with God, as folly and fancie; with such Delinquents we shall debate the matter before Gods Tribunal; the Bible is not their rule, the Spirit of God their Councellour. *Luther* can tell us, he can dwell in hell, and Christ were there; his gracious presence counterballances all afflictions. Rationists can tell us, the marrow of Philosophy consisted in solacing of the Mind; much more the substance of Divinity. The Pagan *Indian* replyed well to the Spanish Priest, when threatning him to Popery, with fire and fagot, *What shall I have if I do so, whether shall we go after?* they answer to Heaven, Life, and Salvation, *I would rather*, said he, *live in Hell, as dwell in Heaven with such company.* The bells of Hell ring the Trumpets of Heaven sound, half a hour in Hell, and a hour in Heaven; the terrour of the one, the joy of the other, a Proclamation at the gates of Hell, come out and repent, should resolve our doubts; though some go to the Devil with a light candle in their hand; yea creeping under a bush of profession as they go; who can abide Eternal Torments, tearing and rending of the caul of the heart; like to a fierce bird, tearing, dabbing, rending of a Liver, yet no end of the same, so *La-*

O Sin thy death, O sin I'le be for killing the most hight. Corruption, thy life I'le take, for thou hast wounded me.

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vater compares it. Reader, do the favour to thy own Souls intereſt, unite thy thoughts, compoſe thy affections, retire one hour, and to thee O Chriſtian I appeal; the reality of the preſence of God, the ebbing and flowing of the Spirit of God. Naturaliſts, who never knew Chriſt, can prove this Sea-ſtork, and purſuing ordinarily another fiſh, whoſe fins are as wings to mount above the water, to preſerve its life, doth take ſo much water, as to make it flee more nimble, and when once dried again, preſently falls down. When once a Chriſtian is faſtned with the Spirit of God, it ſoars aloft, as the ſeed of the earth is brought into fruitfulneſs by continual ſhowers, the ſeed of grace in the heart is renewed by the acts of the Spirit ſhed upon us; 1. by Molification; 2. Refrigeration; 3. Abolition, I will ſprinkle thee with water.

FINIS.